

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (JAMES 5: 16).

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THE RESURRECTION.

(Continued from page 252.)

The resurrection of the body has been declared impossible by many Bible students. They consider that the fact that the body is constantly renewed, and does not remain the same in quantity from year to year, is opposed to it. If, they ask, the body is to rise, which of the innumerable particles that have at one time or another been in the body, are to come forth? Thomas Aquinas endeavored to meet this objection by assuming that only those particles which entered into the composition of the body at death would be resurrected. But the difficulty with this solution is that even the material of which the body consists at death dissolves, and is diffused far and wide, and enters into other bodies of plants, animals, or men, and the question remains unanswered, To which of the several bodies does the material belong? If a number of houses have been constructed of partially the same bricks, to which house does each of these common bricks belong when all the houses are to be reconstructed of the same material?

Paul, in his letter to the Corinthians (15: 37), answers these objections: "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." In other words, the body laid in the grave is not the resurrection body. The two are, as Chrysostom expresses it, "The same, yet not the same. The same, because the essence is the same; but not the same, because the latter is the more excellent."

Identity, be it remembered, does not depend upon the sameness of a number of particles, but upon the principle of continuity.

The ear of the grain is the same as the grain sown, because that is the root of it—the roll from which it has been unfolded. In the same way the resurrection body is the same as the mortal body. It is that body in its perfected and glorified stage. It is the same in the sense in which we say that the body we have at mature age, or at death, is the same as that with which we were born. Death does not interrupt the continuity of the existence of that body. On the contrary, it is a law of the spiritual, as well as the natural, world, that decay is the parent of life. “The body must be changed, else it cannot be prepared to dwell in the glory of the Father” (Brigham Young, *Journal of Discourses*, Vol. VIII., p. 28).

II. THE RESURRECTED BODIES.

The question, “How are the dead raised up, and with what body do they come?” is briefly answered by the Apostle Paul (I. Cor. 15: 35-50). From this passage, and other portions of the Scriptures, we may form a definite idea on that subject.

Our bodies will retain the human form. Our Lord appeared to His disciples and friends as they had known Him in mortality. Origen, the great church father, suggested that because the circle is the most perfect figure, the resurrection body would be a globe! There is, presumably, no need of wasting time on so strange a proposition. Is the circle a more perfect figure than the human body?

Not only will the human form be retained, but the individuality of each person will be preserved. In this life every man and woman, and every child, has mental and moral characteristics reflected in the expression of the countenance, the carriage of the body, the various motions and gestures, by which they are known. These, as far as they are natural, good and pure, will be retained. Friends will recognize each other. “That same sociality which exists among us here will exist among us there” (Doc. and Cov. 130: 2). “Our bodies are now mortal. In the resurrection there will be a reunion of the spirits and the bodies, and they will walk, talk, eat, drink, and enjoy. Those who have passed these ordeals are society for angels, for the gods, and are the ones who will come into the temple of the Lord that is to be built in the latter days, when saviors shall come up upon Mount Zion, and will say, ‘Here, my children, I want this and this done. Here are the names of such and such ones, of our fathers, and mothers, our ancestors; we will bring them up. Go forth, you who have not passed the ordeals of death and the resurrection; you who live in the flesh, and attend to the ordinances for those who have died without the law. Those who are resurrected will thus dictate in the temple’” (Brigham Young, *Journal of Discourses*, Vol. VIII., p. 225). This shows that in the resurrection individuality is not lost. Friends recognize each other, as distinctly as they do here. [See also *Joseph Smith's Teachings*, pp. 139-149].

We shall recognize the prophets, apostles, martyrs and saints

of whom we have read and heard here on earth. The disciples on the Mount certainly recognized Moses and Elijah who appeared to them in company with the Master. The rich man recognized Abraham in Paradise. We shall also recognize our heavenly Father and our Lord Jesus Christ. Stephen recognized the Son of Man standing at the right hand of God. "When it [the spirit] leaves the body, it dwells in the spirit world until the body is raised up by the power of God; and when it is raised up, do you not think that we shall look like our Father? If any of us could now see the God we are striving to serve; if we could see our Father who dwells in the heavens, we should learn that we are as well acquainted with Him as we are with our earthly father; and He would be as familiar to us in the expression of His countenance, and we should be ready to embrace Him and to fall upon His neck and kiss Him, if we had the privilege" (Brigham Young, *Journal of Discourses*, Vol. VIII., p. 30). It follows that we shall recognize our heavenly Father as we have recognized our earthly parents.

In the resurrected state we retain our memory. During the mortal state recollection of the past is withheld. We have nothing but vague feelings that we are strangers here who have wandered from "a more exalted sphere"; we have no recollection even of our first experiences in the mortal sphere; in the resurrected state it will be different; we shall remember our probation, our social and spiritual relations, all our ties of love, of gratitude, of obligations, and we shall remember above all our redemption and salvation, and join in the songs of praise of the redeemed.

The resurrected bodies will be immortal and incorruptible. They will not be subject to the changes of age or time, and they will not die. There will be no decay of faculties, no loss of vigor, only perpetual youth. The mortal body is "sown" in weakness; it will be raised in power. Here we see but little, hear very little, comprehend very little. Our powers of vision, of hearing, of ability to understand, will be multiplied beyond anything we can at present comprehend. The world is beautiful within the limited range of human senses. How much more beautiful will it appear when we can see the infinite variety of colors, the innumerable graceful forms, and hear the infinite combinations of harmonies, and taste the sweetness of the fruit in the heavenly Paradise, and the new heavens and the new earth! We will be raised in power and glory. May we not expect to be able to pass from world to world, in pursuit of knowledge and understanding, admiring the handiwork of the Creator, and learning how to organize the elements into habitations for our own offspring? The body is sown in dishonor, it shall be raised in glory. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is" (1. John 3: 2). "Who shall change our vile body, that it may be fashioned like unto his glorious body,

according to the working whereby he is able even to subdue all things unto himself" (Phil. 3: 21).

However, all men will not be raised with the same degree of glory and power. Paul intimates this, when he says, "There are also celestial bodies, and bodies terrestrial." And not only are there these two classes, but "there is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." Not only is this an apparent difference but a real one. Worlds are not all in the same state of development. Some stars are even, in all probability, dead worlds. "So also is the resurrection of the dead" (I. Cor. 15: 39-44).

In the Doctrine and Covenants this truth is more fully explained. There we read that they who are of a celestial spirit shall receive the same body which was a natural body * * * "and your glory shall be that glory by which your bodies are quickened." Those who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness; and those who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness; and similarly those who are quickened by a portion of the telestial glory (Doc. and Cov. 88: 28-31). The glory and power of each body will be adjusted to the glory of the kingdom for which each has prepared himself. No one can enter celestial glory with a terrestrial, or telestial body; he could not endure it. "For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. (Doc. and Cov. 88: 22-24). There are, therefore, various degrees of glory for the resurrected body.

(TO BE CONTINUED.)

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds annual conference was held April 16th, 1916, the morning session at 49 Westgate, New Hall, Bradford, and the afternoon and evening sessions at Queen's Hall, Morley Street, Bradford. There were in attendance: President Hyrum M. Smith, of the European mission; Elder J. M. Sjodahl, of the Liverpool office; President H. LeRoy Frisby and Elder James Laird of the Nottingham conference; President Eben J. Robinson and six traveling elders of the Leeds conference.

The morning session commenced at 10:30 by singing, "God of our fathers, we come unto Thee." Invocation by Brother A. E. Higgins. Continued by singing, "Behold the great Redeemer die."

"Why we partake of the Sacrament," and the sacrament gem, "Reverently and meekly now," were given by Florrie Balme, of the Clayton branch. The sacrament was administered by Elders

David A. Owen and Nathan Groome; passed by Brothers Leonard Tetley, Leonard Higgins, Leonard Knight, and Frank Knight.

The concert recitation, Revelation 14: 6, was led by Annie Adams of the Batley branch. "The origin of the Sunday School," was given by Mary Housecroft, of the Pudsey branch. The Bradford Sunday School children sang, very feelingly, "Shine on." The parable of "The ten Virgins," and its interpretation, were given by Haldeen Vause and Mona Green, of the Leeds branch. "The bringing of the gospel to England was related by little Edith Doyle, of the Halifax branch. "Summer Time," was sung by the Bradford Sunday School children.

Elder J. M. Sjodahl said he had never enjoyed songs or recitations more than he had done during these exercises. There was, he said, no greater work for man to do than the bringing up of the children, in the paths of righteousness. God has given them to us, and we should try to lead them back to God as pure and innocent as they had come to earth. Referring to the fact that the day was known among the people of the world as "Palm Sunday," he told the story of the entrance of our Lord into the city of Jerusalem. Many children followed Him, the scribes were displeased with the children, but Christ rebuked the scribes. We must become as little children to receive an entrance into the kingdom of God. Heaven is inhabited by people that are humble, obedient, pure and innocent as little children.

President Hyrum M. Smith, in addressing the assembly, expressed his appreciation of being in attendance at the conference, and commended the children for the manner they had taken their parts, and said God revealed to little children a knowledge of things that the wise men are confused about. The world does not have the Spirit of Revelation that makes clear the things of God. Man may be wise in the things of this world, but this wisdom darkens the simple things of God. The world is drifting farther from the truth. Revelation has given the Latter-day Saints a knowledge of the will of our Father. He encouraged the teachers in their work, and asked God's blessings upon the children, that they may grow in power and wisdom.

Concluded by singing, "We are all enlisted." Benediction by Sister Edith Phillips.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Invocation by Elder William H. Hillyard. Continued by singing, "Come, O Thou King of kings."

President Eben J. Robinson, after a few opening remarks, said that we are now living in an age that the prophets of old had spoken of, and that hundreds of testimonies have been borne to the restoration of the gospel in the last days. The Latter-day Saints are considered a peculiar people, because the people of the world have gone adrift from the teachings of God. He explained how angels in olden days had come to the prophets to reveal the

things of God, and in just such a way had an angel come to prophets in the latter days. He testified that the prophecy found in Rev. 14: 6, had been fulfilled. All the keys of former dispensations have again been restored, and the elders of the Church have been authorized to do the work.

Elder S. Evan Francis was the next speaker. He said that as Christ taught through revelation of the Father, so we should teach through revelation from the Son. He explained why revelation was needed as much to-day as ever before, and that the argument of the world that revelation ceased with the words of John (Rev. 22: 18, 19) was false. It is life eternal to know God, and we can only know God as He reveals Himself.

President H. LeRoy Frisby, of the Nottingham conference, explained how history repeats itself. Christ, the great Prince of peace and Redeemer of mankind, in the meridian of time, gave His life for the sins of the world; in like manner the Prophet Joseph Smith sealed his testimony with his blood. Satan's work is to destroy the work of Christ. The people of the world are following man-made doctrines.

A quintette, "O my Father," was rendered by Sisters Florence Bennett, Edith Phillips, Bertha Shuttleworth, and Elders S. Evan Francis, and Joseph F. Worthen.

Elder Verner O. Hewlett related how the Church of Christ was established in former days; that the humble men from various vocations in life were called to be bearers of the glad tidings. Faith was the great principle that was advocated by Christ's former apostles, as it was the foundation for higher things. We may understand God and His attributes by reading of Him, with faith. Through faith we know that man was made in the image of the Father, that He is a God of body, parts, and passions, and that Christ is in His express image.

The names of the general and local authorities were presented by Elder William H. Hillyard, and were unanimously sustained.

Singing, "We thank Thee, O God, for a Prophet." Prayer by Elder James Laird.

The evening session commenced at 6:30 by singing, "Praise to the man." Prayer by Elder David A. Owen. Continued by singing, "The Spirit of God."

Elder Joseph F. Worthen was the first speaker. He said that man must practice a thing to find its worth. Faith will lead man to higher things, but he cannot be saved through faith without works (Jas. 2: 20). It is impossible to please our Master without doing His will (John 14: 15).

"Shine on," was rendered by the Bradford Sunday School.

Elder J. M. Sjodahl said, that it was not with a feeling of pride, or a desire to display oratory, that the elders of the Church come before the congregation, but to bear a humble testimony. He referred again to the last entrance of Christ into Jerusalem. Zech-

aria had prophesied that the King of kings would come thus, and our Lord fulfilled the prophecy as a testimony to the Jews that He was the King. The speaker then said Christ is a king. The earth is His. All the children of men are His subjects, whether they are loyal, or in rebellion. The laws of the kingdom of Christ were explained, and the speaker closed with an earnest appeal for obedience to the laws of the King, the Prince of Peace.

President Hyrum M. Smith, after a few preliminary remarks, said that he was always happy in the presence of honorable, God-fearing people. The mission of the "Mormon" elder is to declare the restoration of the long lost gospel of Christ, with the same organization, gifts, blessings and ordinances that were characteristic of the Church in the meridian of time. The world has a right to expect much from the Latter-day Saints, if their Church is all it claims to be. The Messiah chose apostles, prophets, sevens, elders, etc., and sent them forth with power and authority, all teaching the same truths, and administering in the same form. With His death, and the persecution of His disciples, there was a great falling away, and the apostasy came as the prophets predicted it would. In the latter days Joseph Smith was made the instrument, in the hands of the Lord, for the re-establishing of His Church, never to be taken from the earth again. The heavens have been opened whereby man might know God, and reveal such things as are necessary for the salvation of mankind. The Prophet Joseph Smith prophesied many things that have been fulfilled. All his prophecies will be fulfilled. Many names of authority are used by ministers of the world, that were not used in the primitive Church. The churches of the world have transgressed the laws, changed the ordinances, and broken the everlasting covenant, causing a conflict in religious opinions. The true gospel will bring unity of the faith, and correct all fallacies. He exhorted the saints to stand firm to their testimonies, and the covenants they have made with God. The friends were invited to investigate the teachings advocated by the Latter-day Saints.

An evening song was rendered by Lily and Maud Sutcliffe, and Florence Bennett.

Singing, Doxology. Prayer by Elder Nathan Groome.

A Priesthood meeting of the elders of the Leeds conference was held at 49 Westgate New Hall, Bradford, at 4 p.m., on Saturday, April 15th, 1916. The elders of the conference gave a report of their good work, and expressed much joy in their labors. President Hyrum M. Smith and Elder J. M. Sjodahl gave timely and valuable advice.

In the evening a local Priesthood meeting was held for the brethren of the conference. About thirty local bearers of the Priesthood were present. President Hyrum M. Smith and Elder J. M. Sjodahl were the speakers.

WILLIAM H. HILLYARD, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 27, 1916.

EDITORIAL.

WHY DID GOD PERMIT THIS WAR?

A QUESTION that is being asked quite frequently is this, "Why did God permit this war?" It is being discussed in private conversations and in newspaper and magazine articles; clergymen are preaching about it, and thoughtful men and women of all classes are trying to solve the problem, as best they can.

Some see in the wickedness prevailing in the world a sufficient reason for the war, with its awful slaughter. They point to drunkenness, gambling, Sabbath desecration, immorality, atheism, dishonesty, etc., as sufficient reasons for divine retribution. Others regard the war as a temporary evil, which will bring a lasting good. It is, they say, a surgical operation which, though painful, and likely to bring the patient to death's door, will result in the restoration of health and happiness. Others point out that man has free agency, and that God does not interfere, because that would be to take away that agency.

There is some truth in each of these suggestions, but neither of them furnishes a complete answer to the question. The true and only satisfactory answer is, God did not *permit* this war. He did not interpose His almighty power to *prevent* it. He did not send His thunderbolts to strike dead the plotters against the peace of the world, before they completed their plans of robbery and murder. He did not command the earth to open its mouth and swallow them, before they touched off the fuse that set the world afire. But that is vastly different from *permitting* the conspiracy, or the awful conflagration. It is necessary to make this distinction.

God has revealed Himself as our Father. We are all His children. An earthly father may be ever so good, and yet, some of his children may be wayward. He may have sons who turn out to be drunkards, gamblers, profligates, enemies of righteousness. He may have daughters who choose to follow in the footsteps of those who walk in the broad way of vanity and gayety that leads to destruction. He does not permit them to do evil. He may have used all his influence to keep them in the narrow path. He may have prayed with them and for them. He may have taught and instructed them, and corrected them to the best of his ability. He may never have ceased to admonish and counsel them; and yet he may have seen all his efforts apparently wasted. It is the same with our heavenly Father and His children. Therefore, He com-

plains, through the Prophet, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me" (Isa. 1:2). That tells the whole secret of the present calamities. God's children have rebelled against Him, and brought destruction upon themselves. Some of them, disobeying the Father's counsel, have played with matches and set fire to the house.

God has, indeed, warned His children on earth against war.

During the last hundred years, Bibles have been distributed by the millions, all over the globe. In every important language the Scriptures speak the gospel of peace. There is hardly a hut, or a cabin, in which there is not a Bible. There is hardly a hotel, or a ship, without that Book. But if there is any subject of which the sacred writers speak with clearness it is this, that God's kingdom is a kingdom of peace. This appears in the Old Testament, no less than in the New. Christ is the Prince of Peace. At His advent the angels sang, "Peace on earth!" The first view opened up to us in the Bible is God's Paradise of peace; that is also the closing scene of the book. All between shows man how to regain Paradise lost. The prophets in the Bible predict a kingdom of peace founded on truth and justice. The poets sing their most beautiful songs of this kingdom. The evangelists preach of it, and the martyrs close their eyes in contemplation of it. There is no excuse now for the existence of that militarism which is the opposite of the teachings of the Scriptures. Everyone should know that the will of God, as regards the children of men and their relations to each other, whether as individuals, or nations, is that they should dwell together in peace and unity.

During the last hundred years this truth has also been proclaimed by Peace Societies that have sprung up all over the civilized world. These societies, often ridiculed and burlesqued, have endeavored to show the world the way out of the danger of war, and into the harbor of permanent peace. Their plans have been demonstrated to be practical and efficient, for many an international question has been settled by arbitration. It has been proved that whenever nations want justice, they can obtain it by peaceful discussion of the questions involved, and that it is only when a nation decides on a policy of robbery that arbitration is insufficient. The way was opened up for permanent peace when the Hague Court was established. Who shall say that the Lord did not inspire the statesmen to agree on this remarkable measure, in order to make a war like the present unnecessary? Certainly, the hand of the Lord was manifest in this effort for the maintenance of peace among His children.

During the last century the Lord also established His Church among the children of men. He gave the Church the commission to lift up "an ensign of peace, and make a proclamation for peace unto the ends of the earth" (Doc. and Cov. 105:39). He taught

His people to build temples and to stand guard, as it were, around these sacred edifices, against strife and contention, and make Zion a refuge of peace. For we read, "Arise and shine forth, that thy light may be a standard for the nations, and that the gathering together upon the Land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth" (Doe. and Cov. 115: 5, 6). The Church has proclaimed the message of peace for eighty-six years now, and the world has heard it from one end to the other. God has warned the world, through His servants, and even prepared a refuge for those that would flee from the calamities which He knew would come on account of the disobedience of His children. What more could a father do? What more could even our heavenly Father do?

Let us look at the facts as they are. The world has been taught for many years, that man is not, as the Scriptures say, the son of God, but the offspring of beasts. It has been taught as a scientific truth that every step of advancement has been gained by a "struggle for existence," in which the weaker have been forced to yield to the stronger; that in order to reach the next higher round of the ladder, those who occupy it must be trampled upon, or hurled down. This doctrine has governed individual business methods and international relations. There is, of course, no room for the Sermon on the Mount in a world peopled with the descendants of beasts; only for the philosophy of mud and brute force. And that philosophy, atheistic in its principles and satanic in its origin, is the source from which this war is inspired. Our heavenly Father has done all a father could to prevent it, but His rebellious children have brought it on, notwithstanding all warnings. We can only hope that when the carnage is over, the children of men will turn to God and ask Him to pour out His Spirit and establish that kingdom which is "righteousness, peace, and joy" (Rom. 14: 17).

J. M. S.

MOTHERS IN ISRAEL.

BY SUSAN YOUNG GATES.

MARY FIELDING SMITH, WIFE OF THE PATRIARCH HYRUM SMITH.

(Concluded from page 246).

After arriving in the Valley, Sister Smith at once set about securing a home for her large and dependent family. By diligent exchange and barter, she managed to live through the first winter. She made arrangements to take up a farm in the spring of 1849, about six miles south of the city, in what was then Sugar House Ward. She knew how to organize all her forces, and in the course

of two years she had made a comfortable home, and had secured quite a bit of valuable property. This was accomplished with the least possible friction and fuss, only those nearest to her knowing just how she did this remarkable thing, and only those guessing at what a cost to her own life and vitality. Where men were going about seeking charity, and asking for a day's work at the hands of the church, this indefatigable woman gathered enough to leave her family in comfortable circumstances. She was the soul of thrift and economy, of industry and tireless energy. She worked early and late, and she taught others around her, no matter how small her children might be, the lesson of frugal industry and constant toil. She has many descendants to-day who have inherited these priceless gifts.

She was not only thrifty and honest in all her dealings with her fellow-men, but she was equally exacting in her relations with the Lord. She was an honest and generous tithe-payer. Her products and her increase were inexorably tithed to their latest iota. Not only did she pay her tithing in kind, but she paid it also out of the first and finest of her fruitage. The coming of Widow Smith to the old tithing office, where now stands the Hotel Utah, with her wagon-load of potatoes or produce, was the signal for a grand scramble among the patrons and clerks of that office. For everybody knew that the very finest potatoes in her pit had been carefully selected out by herself and her sons to bring to the Tithing Office. And certain men who got their living from that office had left standing orders for all of Widow Smith's tithing to be kept for their own consumption. Still, knowing this, for it was told her, this honest and God-fearing woman went quietly on her business and always paid of her very best selected stock into the storehouse of the Lord, regardless of who might profit thereby. She knew she would lose nothing but had everything to gain.

One day, she came up with a particularly inviting load of provisions, and the clerk of the office said to her:

"Widow Smith, it is a shame for you, a struggling widow with many depending on you for support, to come here with your tithing. Look at so-and-so's sons; they toil not neither do they spin; ride fast ponies and idle away their time, while you help to support them, for their father lives out of this office. You ought to be supported by the Church, instead of paying your hard earnings here."

"Brother ——," she said, sternly, "would you deprive me of my blessing? It is nothing to me what others do; as for me and my house, we will serve the Lord."

The strenuous labors of this naturally frail woman, finally had their effect. She came to the city in the early fall of 1852, when she was but 51 years of age, and went to the home of President Heber C. Kimball for a short visit. Here she was taken ill, but exercised her indomitable faith to be healed once more. It was

not to be. She lingered in great distress for many weeks, and, finally, on September 21st, 1852, she breathed her last, surrounded by her loving friends, and her adoring family. Her last expressed wish was to live to rear her little flock, and her only concern seemed to be the welfare of others. She had never considered her own comfort or well-being, but had served her loved ones all her life. And now, her weary hands laid down the burden, while the mighty spirit still cried out for more time in which to strive, to suffer and to serve. What a majesty of going was there! No thought but service, no desire but love.

Mary Fielding Smith was a saint, if ever one lived on this troubled earth. She was a heroine in her own right, and by reason of her greatness of spirit and soul. She was beautiful to look upon. When she and her equally handsome sister, Mercy, came to Kirtland in 1837, trim, straight, dark-haired and dark-eyed, with delicately blooming cheeks and finely moulded, graceful figures, clad in dainty silks of modest grace, they were the observed of all observers. Their refined and stately ways made them a shining mark in Kirtland Society. Wherever they went they were spoken of as those "lovely English girls." Refinement, strength, courage, integrity, modesty and infinite sweetness and tenderness, these were the prevailing characteristics of the Fielding sisters. We wish there were more like them to-day.

Mary Fielding Smith was married late in life, but she has given to this Church and to this country a progeny whose fame has become world-wide in some of its members. She has given to the state descendants of so clean, so honorable, so vigorous and manly a character that their like is scarcely found in all Israel. She has bequeathed to the female descendants her beauty, her slender proportions, her intense activity, her honor, her exquisite courage in moral affairs. Who that has dared to assail even the least of them with a charge of dishonor or incompetency? And when we consider the debt this Church owes her for just that one son of hers—our beloved President Joseph F. Smith—we wonder that motherhood could be made, on this earth, so glorious. President Joseph F. Smith is the first president of the Church who was born under the covenant.

If mothers would learn how this great mother in Israel achieved this marvel of motherhood, let them read these simple annals. Observe closely what this mother did, how she wrought, and above all, how she fortified herself to stand the tests of time, widowhood, poverty, loneliness, neglect, vituperation, scorn, and finally death—for she, like her honored husband, sealed her testimony in her dying words to her children. Of such is the kingdom of heaven.

We add to this narrative the names of her two children, and their descendants. We need say little of President Joseph F. Smith, for he is before the people daily, and his life is an open book. Yet few realize how closely he has followed the wise examples and

teachings of his great mother. He is prudent, careful, generous to a fault, sympathetic to all helplessness and suffering, wise, modest with the true humility of the spirit, reticent, instant in decision, a lion in courage, and so filled with light that he needs borrow of no man.

The people are not so well acquainted with Martha Ann Harris, the daughter of Mary Fielding Smith. For, like her mother, she is modest, retiring, and gentle. She is frugal and very industrious. Her husband has never "enjoyed good health," and his wife has labored in season and out for the maintenance of her large family. She has sewed buckskin gloves, in the days long gone, and was an expert at fashioning those elegant appointments for the pioneer dandy. Later, she undertook the nursing of the sick; most of it was done, however, for sweet charity's sake. Then came sewing. Of late years she has been a recognized authority in the fashioning of temple and burial clothing. She has reared her large family in the fear of the Lord, and they have risen up to bless her in the gates. She has had many severe bodily injuries, but by faith—and she is very devout and full of living faith in the ordinances of the gospel—she has been healed time and time again. She has lived in Provo for many years, from whence her children have gone out to colonize and build up many other places. But she still lives there, beloved of her family, and respected and honored by all who know her.

There has been some question in the ranks of the Reorganites as to the right of succession through the Prophet's or the Patriarch's family. It is a divine truth that no man shall succeed to the priesthood, no matter what his birth or lineage, unless his life and conduct justify and qualify him for that inheritance. But there is a peculiar force and significance in the patriarchal blessing given by Father Joseph Smith to his son Hyrum in Kirtland, December 9, 1834, as quoted in Elder Joseph F. Smith, Jr.'s *Origin of the Reorganized Church*. We read there:

A PATRIARCHAL BLESSING.

"I now ask my heavenly Father in the name of Jesus Christ, to bless *thee* with the *same blessing* with which Jacob blessed his son Joseph, for thou art his true descendant, and thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel, when they come shouting to Zion. * * *

"The Lord will multiply his choice blessings upon thee and thy seed after thee, and thou with them shalt have an inheritance in Zion, and they shall possess it from generation to generation, and thy name shall never be blotted out from among the just, for the righteous shall rise up, and also thy children after thee, and say thy memory is just, that thou wert a just man and perfect in thy day."

President Joseph F. Smith has had forty-six children, and seventy-four grandchildren, not one of them born with any mental or physical defect. All are exceptionally bright, keen, industrious, modest, self-reliant, prudent, and, above all, exemplary in word and deed. Most of them have the liquid and expressive dark brown eyes of their grandmother, and a number inherit the cameo-cut features, with the handsome brows and strong nose bequeathed by both grandparents.

AN APPRECIATION.

A PAPER read by President Henry M. O'Gorman, at a social held at Durham House, Liverpool, in honor of Sister Ida B. Smith, April 17th, 1916:

The following proverbs, by one of the wisest of men, many hundreds of years ago, to my mind fit exactly the character of the lady, Sister Ida B. Smith, who is our guest of honor this evening. This wise man defines the character of a "good wife," and with your kind permission I purpose reading a few of the passages and making my own comments.

"The heart of her husband doth safely trust in her. She will do him good, and not evil, all the days of her life."

President Smith has implicit confidence in his wife. As you know, he gives her unrestricted liberty, knowing that she always places the interests of her family first and foremost, as a loving duty.

"She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy."

Since her arrival at Durham House, Sister Smith has taken up a labor of love amongst us, and has extended to the poor and needy, and those in sorrow, not only her loving sympathy, but substantial assistance.

"Her husband is known in the gates, when he sitteth among the Elders of the land."

With such a noble wife as Sister Smith, how could any husband remain unknown? President Hyrum M. Smith is not only well known, loved, and respected "within the gates" of Durham House, but also among the elders of these lands, and throughout the European Mission.

"She maketh fine linen and selleth it."

With the exception of the last two words, this seems to fit the Relief Society's work. Sister Smith, in addition to the supervision of these organizations has, with her deft hands, made many useful articles of clothing, which have brought comfort and happiness to those in need, and especially to our brave soldiers who are called upon to suffer so many hardships.

For these good works the Relief Societies have received royal and honorable recognition from all quarters, including the War Office.

"Strength and honor are her clothing, and she shall rejoice in time to come."

I am sure you will all agree that Sister Smith has clothed herself with the "garment of strength and honor," at all times, and I think I can safely predict, that although she has had much joy and satisfaction in her labors up to the present, this feeling will be intensified when the "home call" comes.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."

All who have had the pleasure of associating with her can testify to her wise counsel and advice, always given in such a kindly and endearing manner.

"She looketh well to the ways of her household, and eateth not the bread of idleness."

The inmates of Durham House, old and young, daily receive evidence of her solicitude for their spiritual and temporal welfare. Idleness is no part of her makeup.

"Her children rise up and call her blessed, her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all."

This goes without saying. On one occasion her husband remarked, "God made Sister Smith perfect." I have, however, a mental reservation, that her loveable family, not only rise up and call her blessed, but some of the younger members impose on their mother's good nature; but this treatment only appears to endear the children all the more to her.

In my brief and inadequate analysis of these quotations, I have only dealt with the brightest side of a good wife's life. We know that Sister Smith has had many crosses and trials to bear while with us; but she has always met them with fortitude. During the sickness of her loved ones, no mother could have been more devoted. Perhaps, while passing through these trying experiences, sometimes the thought may have been suggested, "This cross I cannot bear," and the desire for a lighter "cross" may have haunted her; but now that the time for the "honorable release" is, I hope, drawing near, the still, small voice whispers, "No cross, no crown," and as the poet has beautifully said:

"Ah, no!

Henceforth my own desire shall be

That He who knows me best should choose for me;

And so, whate'er His love seems good to send,

I'll trust its best because He knows the end."

The saints of Liverpool and Birkenhead, and also numerous

friends, believe in faith and works combined, and they wish to express to our dear Sister, in a practical manner, how much they really love her, and at their united request, I take very great pleasure in presenting to you this handsome manicure set.

The gift conveys the love, affection, and esteem of all, old and young, and we hope you may long be spared to put a beautiful polish not only on your own nails, but upon those of Macksene, Margaret, Geraldine, Joseph, and even Hyrum M. and other little items when they arrive. In conclusion, I wish to add the hope, that when the "polishers" are being applied, their soothing influences may conjure up the happiest recollections of the pleasant associations formed during your stay in the European Mission, and although seas divide us, we trust and pray that you, President Smith and family, may be blessed abundantly throughout the journey of life.

FROM THE MISSION FIELD.

Release and Departure.—Elder Harold A. Lambert has been honorably released from his labors in the British mission, and sailed for home April 15th, 1916, per s.s. *St. Louis*.

In Honor of Sister Ida B. Smith.—A delightful birthday party was given at Durham House, Liverpool, on the 17th of this month, in honor of Sister Ida B. Smith, by the saints in Liverpool and Birkenhead. There were about sixty in attendance. Sister Mary Gardiner, in a few well chosen words, explained the purpose of the gathering. President Henry M. O'Gorman, in a characteristic address, expressed the appreciation of the saints and friends of Sister Smith, and her services in the Mission, and presented her, on behalf of her friends, with a handsome manicure set. Sister Smith responded feelingly, whereupon she was handed a beautiful bouquet of roses, by Sister Kathleen Clayton. The evening was then spent with song and music. A sketch was presented by local talent. Dainty refreshments were served, and when it was time to go, all agreed that the occasion was one to be long remembered.

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